JARY 3, 1775. Tuesday THE NUMBER I.

VIRGINIA GAZETTE.

WAYS FOR LIBERTY, AND THE PUBLICK GOOD.

ALEXANDER PURDIE, PRINTER.

AS I, *at present, am under the disagreeable Necessity of printing my* GAZETTE *upon a Type uncommonly large, it will be proper for me to acquaint the Publick that the Quantity of Matter it would contain will not be diminished upon that Account, as I shall never be sparing of Paper when I am possessed of Materials that may deserve their Attention. In a few Months, I expect to be as amply furnished with every Requisite for carrying on my Business, in the best Manner, as any Printer upon the Continent. In the Meantime, as this Publication is not offered for a Specimen of what may be expected from me hereafter, I think it my Duty to assure the Publick, for whose Favour I am a Candidate, that neither Assiduity nor Expense shall be wanting to contribute either to their Information or Amusement, so far as is in the Power of Their most obliged*

Humble Servant,

ALEXANDER PURDIE.

*** The Expense of Postage being exceedingly burthensome, I shall be much obliged to all those who favour me with Advertisements, for this Paper either to pay the Postage of the Letters which accompany them, or to send them open by the Postman.

A PAMPHLET, entitled "*A friendly Address to all reasonable* Americans, *on the subject of our political confusions*," gave birth to the following performance, addressed to the PEOPLE of AMERICA.

"*Let's canvass him in his broad Cardinal's hat.*"

SHAKESPEARE.

TO THE PEOPLE OF AMERICA.

A PAMPHLET, entitled *A friendly Address to all reasonable Americans*, advertised and sold by Mr. James Rivington of New York, is of so extraordinary a nature that it is difficult for any man, who is interested in the welfare of the community (whatever contempt he may have for the performance) to remain silent. I know not whether the author is a layman or ecclesiastick, but he bears strongly the characters of the latter. He has the waste of candour and truth, the apparent spirit of perfection, the unforgivingness, the deadly hatred to dissenters, and the zeal for arbitrary power, which has distinguished churchmen in all ages, and more particularly the high part of the church of England. I cannot help, therefore, considering him as one of this order.

The design of his Reverence's pamphlet manifestly to dissolve the spirit of union, and check the noble ardour, prevailing through the continent; but his zeal so far outstrips his abilities, that there is the greatest reason to think that he has laboured to his own little effect. His discretion seems to be less than his genius; a man of common judgement would not so grossly have attacked the general reigning principles and opinions of a people whom he intends to seduce or intimidate out of their rights and privileges. For instance, I believe there are at least ninety nine Americans in a hundred who think that Charles I. was an execrable tyrant; that he met with no harder fate than he deserved; and that his two sons ought, in justice, to have made the same exit. To dissent, therefore, on the criminality of the resistance made to that tyrant; to affect, on every occasion, giving the title of rebellion to the civil war which brought him to justice, is a degree of weakness which no man, who is not blinded by the demon of Jacobitism, could possibly be guilty of. But to preach up in this enlightened age (as he does, in almost express terms) passive obedience, is a mark of lunacy, or at least it proves that the moment a head begins to itch for a mitre it loses the faculty of reasoning; for if the principle of passive obedience is admitted, the gracious Prince, for whom his Reverence professes so great a devotion, is a downright usurper, and the Parliament, of which he speaks so respectfully, Lords and Commons, are rebels and traitors.

The doctrines he aims to inculcate are as follow: *That the Parliament has a right to tax you without your consent; that the duty upon tea is no tax; that this duty is your only grievance; that the cause of Boston is their own concern; that it is not your cause; that the punishment of Boston is a just punishment; that it is lenient; that it is not equal to their crimes; that the Bostonians are rebels, traitors, and pampered fanaticks; that the Congress are little better; that no misconduct of Administration can justify or excuse open disrespect; that submission is to be paid to the higher powers, whatever character they be; that an Apostle enjoined submission to the tyrant Nero; that, of all people under heaven, the King's American subjects have the least cause for complaint; that the present confusion of the colonies has been occasioned by false alarms; that none of your legal rights have been invaded; no injury has been done you, and consequently that you can never be justified in resenting that of which you have no reason to complain; that you are no judges of the rights of Parliament; that the Parliament ought to act according to their own judgment, not according to yours, even in things which concern you principally or solely; that they assert they have the right in question; that you have never proved they have not; that you have always believed or allowed they have it, until the present occasion; that the Quebeck bill is a just and constitutional bill; that the Canadians are likely to prove the best and most loyal subjects in his Majesty's American dominions; that there is too much reason to believe that the minds of the Americans are unprincipled, and their hearts disposed for rebellion; that, since the reduction of Canada, they have been bloated with a vain opinion of their own power and importance; that the island of Great Britain is able to govern (that is to dragoon) ten Americans; that the moment it is known that America is no longer under the protection of Great Britain, all the maritime powers of Europe would join to ravage your seaports, plunder and seize your ships, merely for the pleasure of ravaging**; *that all the maritime powers of the world would not dispossess Great Britain of the empire of the sea, even when America is separated from her.* Now I challenge the world to produce so many wicked sentiments, stupid principles, audaciously false assertions, and monstrous absurdities, crowded together into so small a compass. All his positions, indeed, are so self-evidently absurd and false, that it would be an insult to American understandings seriously to attempt refuting them. I shall only beg leave to take notice of the curious argument he uses to prove the duty on tea to be no tax; it is, that *unless we consent to the tax we are not to pay the duty, we may refuse purchasing it if we please.* The same logick would demonstrate that a duty on beer, candles, or soap, would be no tax, as we are not absolutely obliged to drink beer; we may drink water, we may go to bed before it is dark, and we are not forced to wash our shirts. His assertion that Great Britain, when divorced from her colonies, will still hold the empire of the seas, in spite of all the powers of the world, is still more ingenious. It amounts to this, that *without the possible means of procuring timber, iron, plank, masts, pitch, tar, or hemp, to furnish out a single frigate, they may build more ships than all the world put together; that when her misery for seamen is destroyed, and all the commerce on which the existence of seamen depends is annihilated, they will then be able to man more fleets than the whole universe put together.* But I am ashamed of trespassing on the publick patience, in making strictures on such ridiculous articles, I shall therefore pass to some questions which have not been much agitated, and on which, if I mistake not, his Reverence lays the greatest stress; for, as he modestly declares that he has no opinion of your courage, it was natural for him to consider intimidation and terrour as the most powerful figures of rhetorick. *Regular armies from Great Bri-*

* *This is perhaps the most preposterous idea that ever was hatched in a disordered brain. America (more particularly since the distractions in Poland have taken place) has been the great granary, or cella penaria, of Europe. Is it possible to conceive that the different maritime powers should unite to deprive themselves of the chief means of subsistence, merely for the sun's sake? Is it not more natural to suppose that they would outbid each each other for your friendship and commerce, on which so much depends? When the Low Countries withdrew themselves from the dominion of Spain, did England, France, and the other powers, immediately set about ravaging their exports and seizing their ships? Did they not, on the contrary, exert themselves, directly and indirectly, to assist them? The case is similar, the event would be similar; and that Great Britain would not be powerful enough at sea, when separated from her colonies. To prevent this assistance, I shall refer my readers to Major's Estimates, the authority of which has never been disputed, and which demonstrate that more than half the naval power of Great Britain stands on her American foundation.*